

# Encyclopædia of Religion and Ethics

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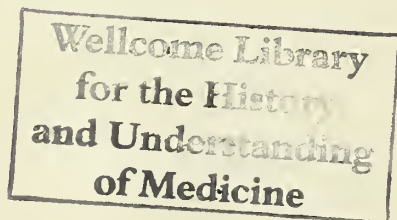
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# LISTS OF ABBREVIATIONS

## I. GENERAL

A.R. = Anno Hijrac (A.D. 622).  
 Ak. = Akkadian.  
 Alex. = Alexandrian.  
 Amer. = American.  
 Apoc. = Apocalypse, Apocalyptic.  
 Apocr. = Apocrypha.  
 Aq. = Aquila.  
 Arab. = Arabic.  
 Aram. = Aramaic.  
 Arm. = Armenian.  
 Ary. = Aryan.  
 As. = Asiatic.  
 Assyr. = Assyrian.  
 AT = Altes Testament.  
 AV = Authorized Version.  
 AVm = Authorized Version margin.  
 A.Y. = Anno Yazdagird (A.D. 639).  
 Bab. = Babylonian.  
 c. = *circa*, about.  
 Can. = Canaanite.  
 cf. = compare.  
 ct. = contrast.  
 D = Deuteronomist.  
 E = Elohist.  
 edd. = editions or editors.  
 Eryp. = Egyptian.  
 Eng. = English.  
 Eth. = Ethiopic.  
 EV, EVV = English Version, Versions.  
 f. = and following verse or page.  
 ff. = and following verses or pages.  
 Fr. = French.  
 Germ. = German.  
 Gr. = Greek.  
 H = Law of Holiness.  
 Heb. = Hebrew.  
 Hel. = Hellenistic.  
 Hex. = Hexateuch.  
 Himy. = Himyaritic.  
 Ir. = Irish.  
 Iran. = Iranian.

Isr. = Israelite.  
 J = Jahwist.  
 J' = Jehovah.  
 Jerus. = Jerusalem.  
 Jos. = Josephus.  
 LXX = Septuagint.  
 Min. = Minean.  
 MSS = Manuscripts.  
 MT = Massoretic Text.  
 n. = note.  
 NT = New Testament.  
 Onk. = Onkelos.  
 OT = Old Testament.  
 P = Priestly Narrative.  
 Pal. = Palestine, Palestinian.  
 Pent. = Pentateuch.  
 Pers. = Persian.  
 Phil. = Philistine.  
 Phœn. = Phœnician.  
 Pr. Bk. = Prayer Book.  
 R = Redactor.  
 Rom. = Roman.  
 RV = Revised Version.  
 RVm = Revised Version margin.  
 Sab. = Sabæan.  
 Sam. = Samaritan.  
 Sem. = Semitic.  
 Sept. = Septuagint.  
 Sin. = Sinaitic.  
 Skr. = Sanskrit.  
 Symm. = Symmachus.  
 Syr. = Syriac.  
 t. (following a number) = times.  
 Talm. = Talmud.  
 Targ. = Targum.  
 Theod. = Theodotion.  
 TR = Textus Receptus, Received Text.  
 tr. = translated or translation.  
 VSS = Versions.  
 Vulg., Vg. = Vulgate.  
 WH = Westcott and Hort's text.

## II. BOOKS OF THE BIBLE

### Old Testament.

Gn = Genesis.	Ca = Canticles.
Ex = Exodus.	Is = Isaiah.
Lv = Leviticus.	Jer = Jeremiah.
Nu = Numbers.	La = Lamentations.
Dt = Deuteronomy.	Ezk = Ezekiel.
Jos = Joshua.	Dn = Daniel.
Jg = Judges.	Hos = Hosea.
Ru = Ruth.	Jl = Joel.
1 S, 2 S = 1 and 2 Samnel.	Am = Amos.
1 K, 2 K = 1 and 2 Kings.	Ob = Obadiah.
1 Ch, 2 Ch = 1 and 2 Chronicles.	Jon = Jonah.
Ezr = Ezra.	Mic = Micah.
Neh = Nehemiah.	Nah = Nahum.
Est = Esther.	Hab = Habakkuk.
Job.	Zeph = Zephaniah.
Ps = Psalms.	Hag = Haggai.
Pr = Proverbs.	Zec = Zechariah.
Ec = Ecclesiastes.	Mal = Malachi.

### Apocrypha.

1 Es, 2 Es = 1 and 2 Esdras.	To = Tobit.
	Jth = Judith.

Ad. Est = Additions to Esther.	Sus = Susanna.
Wis = Wisdom.	Bel = Bel and the Dragon.
Sir = Sirach or Ecclesiasticus.	Pr. Man = Prayer of Manasses.
Bar = Baruch.	1 Mac, 2 Mac = 1 and 2 Maccabees.
Three = Song of the Three Children.	

### New Testament.

Mt = Matthew.	1 Th, 2 Th = 1 and 2 Thessalonians.
Mk = Mark.	1 Ti, 2 Ti = 1 and 2 Timothy.
Lk = Luke.	Tit = Titus.
Jn = John.	Philem = Philemon.
Ac = Acts.	He = Hebrews.
Ro = Romans.	Ja = James.
1 Co, 2 Co = 1 and 2 Corinthians.	1 P, 2 P = 1 and 2 Peter.
Gal = Galatians.	1 Jn, 2 Jn, 3 Jn = 1, 2, and 3 John.
Eph = Ephesians.	Jude.
Ph = Philippians.	Rev = Revelation.
Col = Colossians.	

## III. FOR THE LITERATURE

1. The following authors' names, when unaccompanied by the title of a book, stand for the works in the list below.

- Baethgen = *Beiträge zur sem. Religionsgesch.*, 1888.  
 Baldwin = *Dict. of Philosophy and Psychology*, 3 vols. 1901-05.  
 Barth = *Nominalbildung in den sem. Sprachen*, 2 vols. 1889, 1891 (<sup>2</sup>1894).  
 Benzinger = *Heb. Archäologie*, 1894.  
 Brockelmann = *Gesch. d. arab. Litteratur*, 2 vols. 1897-1902.  
 Bruns-Sachau = *Syr.-Röm. Rechtsbuch aus dem fünften Jahrhundert*, 1880.  
 Budge = *Gods of the Egyptians*, 2 vols. 1903.  
 Daremberg-Saglio = *Dict. des ant. grec. et rom.*, 1886-90.  
 De la Saussaye = *Lehrbuch der Religionsgesch.*<sup>3</sup>, 1905.  
 Denzinger = *Enchiridion Symbolorum*<sup>11</sup>, Freiburg im Br., 1911.  
 Deussen = *Die Philos. d. Upanishads*, 1899 [Eng. tr., 1906].  
 Doughty = *Arabia Deserta*, 2 vols. 1888.  
 Grimm = *Deutsche Mythologie*<sup>4</sup>, 3 vols. 1875-78, Eng. tr. *Teutonic Mythology*, 4 vols. 1882-88.  
 Hamburger = *Realencyclopädie für Bibel u. Talmud*, i. 1870 (<sup>2</sup>1892), ii. 1883, suppl. 1886, 1891 f., 1897.  
 Holder = *Altceltischer Sprachschatz*, 1891 ff.  
 Holtzmann-Zöpfel = *Lexicon f. Theol. u. Kirchenwesen*<sup>2</sup>, 1895.  
 Howitt = *Native Tribes of S.E. Australia*, 1904.  
 Jubainville = *Cours de Litt. celtique*, i.-xii., 1883 ff.  
 Lagrange = *Études sur les religions sémitiques*<sup>2</sup>, 1904.  
 Lane = *An Arabic-English Lexicon*, 1863 ff.  
 Lang = *Myth, Ritual, and Religion*<sup>2</sup>, 2 vols. 1899.  
 Lepsius = *Denkmäler aus Aegypten u. Aethiopien*, 1849-60.  
 Lichtenberger = *Encyc. des sciences religieuses*, 1876.  
 Lidzbarski = *Handbuch der nordsem. Epigraphik*, 1898.  
 McCurdy = *History, Prophecy, and the Monuments*, 2 vols. 1894-96.  
 Muir = *Orig. Sanscrit Texts*, 1858-72.  
 Müss-Arnolt = *A Concise Dict. of the Assyrian Language*, 1894 ff.  
 Nowack = *Lehrbuch d. heb. Archäologie*, 2 vols. 1894.  
 Pauly-Wissowa = *Realencyc. der classischen Altertumswissenschaft*, 1894 ff.  
 Perrot-Chipiez = *Hist. de l'art dans l'antiquité*, 1881 ff.  
 Preller = *Römische Mythologie*, 1858.  
 Réville = *Religion des peuples non-civilisés*, 1883.  
 Riehm = *Handwörterbuch d. bibl. Altertums*<sup>2</sup>, 1893-94.  
 Robinson = *Biblical Researches in Palestine*<sup>2</sup>, 1856.  
 Roscher = *Lex. d. gr. u. röm. Mythologie*, 1884 ff.  
 Schafl-Herzog = *The New Schafl-Herzog Encyclopedia of Religious Knowledge*, 1908 ff.  
 Schenkel = *Bibel-Lexicon*, 5 vols. 1869-75.  
 Schürer = *GJV*<sup>3</sup>, 3 vols. 1898-1901 [*HJP*, 5 vols. 1890 ff.].  
 Schwally = *Leben nach dem Tode*, 1892.  
 Siegfried-Stade = *Heb. Wörterbuch zum AT*, 1893.  
 Smend = *Lehrbuch der alttest. Religionsgesch.*<sup>2</sup>, 1899.  
 Smith (G. A.) = *Historical Geography of the Holy Land*<sup>4</sup>, 1897.  
 Smith (W. R.) = *Religion of the Semites*<sup>2</sup>, 1894.  
 Spencer (H.) = *Principles of Sociology*<sup>3</sup>, 1885-96.  
 Spencer-Gillen<sup>a</sup> = *Native Tribes of Central Australia*, 1899.  
 Spencer-Gillen<sup>b</sup> = *Northern Tribes of Central Australia*, 1904.  
 Swete = *The OT in Greek*, 3 vols. 1893 ff.  
 Tylor (E. B.) = *Primitive Culture*<sup>3</sup>, 1891 [<sup>4</sup>1903].  
 Ueberweg = *Hist. of Philosophy*, Eng. tr., 2 vols. 1872-74.  
 Weber = *Jüdische Theologie auf Grund des Talmud u. verwandten Schriften*<sup>2</sup>, 1897.  
 Wiedemann = *Die Religion der alten Aegypter*, 1890 [Eng. tr., revised, *Religion of the Anc. Egyptians*, 1897].  
 Wilkinson = *Manners and Customs of the Ancient Egyptians*, 3 vols. 1878.  
 Zunz = *Die gottesdienstlichen Vorträge der Juden*<sup>2</sup>, 1892.

2. Periodicals, Dictionaries, Encyclopædias, and other standard works frequently cited.

- AA = Archiv für Anthropologie.  
 AAOJ = American Antiquarian and Oriental Journal.  
 ABAW = Abhandlungen d. Berliner Akad. d. Wissenschaften.  
 AE = Archiv für Ethnographie.  
 AEG = Assyr. and Eng. Glossary (Johns Hopkins University).  
 AGG = Abhandlungen der Göttinger Gesellschaft der Wissenschaften.  
 AGPh = Archiv für Geschichte der Philosophie.  
 AHR = American Historical Review.  
 AHT = Ancient Hebrew Tradition (Hommel).  
 AJPh = American Journal of Philology.  
 AJP = American Journal of Psychology.  
 AJRPE = American Journal of Religious Psychology and Education.  
 AJSL = American Journal of Semitic Languages and Literature.  
 AJTh = American Journal of Theology.  
 AMG = Annales du Musée Guimet.  
 APES = American Palestine Exploration Society.  
 APF = Archiv für Papyrussforschung.  
 AR = Anthropological Review.  
 ARW = Archiv für Religionswissenschaft.  
 AS = Acta Sanctorum (Bollandus).  
 ASG = Abhandlungen der Sächsischen Gesellschaft der Wissenschaften.  
 ASoc = L'Année Sociologique.  
 ASWI = Archæological Survey of W. India.  
 AZ = Allgemeine Zeitung.  
 BAG = Beiträge zur alten Geschichte.  
 BASS = Beiträge zur Assyriologie u. sem. Sprachwissenschaft (edd. Delitzsch and Haupt).  
 BCH = Bulletin de Correspondance Hellénique.  
 BE = Bureau of Ethnology.  
 BG = Bombay Gazetteer.  
 BJ = Bellum Judaicum (Josephus).  
 BL = Bampton Lectures.  
 BLE = Bulletin de Littérature Ecclésiastique.  
 BOR = Bab. and Oriental Record.  
 BS = Bibliotheca Sacra.  
 BSA = Annual of the British School at Athens.  
 BSAA = Bulletin de la Soc. archéologique à Alexandrie.  
 BSAL = Bulletin de la Soc. d'Anthropologie de Lyon.  
 BSAP = Bulletin de la Soc. d'Anthropologie, etc., Paris.  
 BSG = Bulletin de la Soc. de Géographie.  
 BTS = Buddhist Text Society.  
 BW = Biblical World.  
 BZ = Biblische Zeitschrift.

- CAIBL*=Comptes rendus de l'Académie des Inscriptions et Belles-Lettres.  
*CBTS*=Calcutta Buddhist Text Society.  
*CE*=Catholic Encyclopedia.  
*CF*=Childhood of Fiction (MacCulloch).  
*CGS*=Cults of the Greek States (Farnell).  
*CI*=Census of India.  
*CIA*=Corpus Inscript. Atticarum.  
*CIE*=Corpus Inscript. Etruscarum.  
*CIG*=Corpus Inscript. Graecarum.  
*CIL*=Corpus Inscript. Latinarum.  
*CIS*=Corpus Inscript. Semiticarum.  
*COT*=Cuneiform Inscriptions and the OT [Eng. tr. of *KAT*<sup>2</sup>; see below].  
*CR*=Contemporary Review.  
*CeR*=Celtic Review.  
*CLR*=Classical Review.  
*CQR*=Church Quarterly Review.  
*CSEL*=Corpus Script. Eccles. Latinorum.  
*DAC*=Dict. of the Apostolic Church.  
*DACL*=Dict. d'Archéologie chrétienne et de Liturgie (Cabrol).  
*DB*=Dict. of the Bible.  
*DCA*=Dict. of Christian Antiquities (Smith-Cheetham).  
*DCB*=Dict. of Christian Biography (Smith-Wace).  
*DCG*=Dict. of Christ and the Gospels.  
*DI*=Dict. of Islam (Hughes).  
*DNB*=Dict. of National Biography.  
*DPhP*=Dict. of Philosophy and Psychology.  
*DWA W*=Denkschriften der Wiener Akad. der Wissenschaften.  
*EBi*=Encyclopædia Biblica.  
*EBr*=Encyclopædia Britannica.  
*EEFM*=Egyp. Explor. Fund Memoirs.  
*EI*=Encyclopædia of Islâm.  
*ERE*=The present work.  
*Exp*=Expositor.  
*ExpT*=Expository Times.  
*FHG*=Fragmenta Historicorum Græcorum (coll. C. Müller, Paris, 1835).  
*FL*=Folklore.  
*FLJ*=Folklore Journal.  
*FLR*=Folklore Record.  
*GA*=Gazette Archéologique.  
*GB*=Golden Bough (Frazer).  
*GGA*=Göttingische Gelehrte Anzeigen.  
*GGN*=Göttingische Gelehrte Nachrichten (Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen).  
*GIAP*=Grundriss d. Indo-Arischen Philologie.  
*GrP*=Grundriss d. Iranischen Philologie.  
*GJV*=Geschichte des jüdischen Volkes.  
*GVI*=Geschichte des Volkes Israel.  
*HAI*=Handbook of American Indians.  
*HDB*=Hastings' Dict. of the Bible.  
*HE*=Historia Ecclesiastica.  
*HGHL*=Historical Geography of the Holy Land (G. A. Smith).  
*HI*=History of Israel.  
*HJ*=Hibbert Journal.  
*HJP*=History of the Jewish People.  
*HL*=Hibbert Lectures.  
*HN*=Historia Naturalis (Pliny).  
*HWB*=Handwörterbuch.  
*IA*=Indian Antiquary.  
*ICC*=International Critical Commentary.  
*ICO*=International Congress of Orientalists.  
*ICR*=Indian Census Report.  
*IG*=Inscript. Græcæ (publ. under auspices of Berlin Academy, 1873 ff.).  
*IGA*=Inscript. Græcæ Antiquissimæ.  
*IGI*=Imperial Gazetteer of India<sup>2</sup> (1885); new edition (1908-09).  
*IJE*=International Journal of Ethics.  
*ITL*=International Theological Library.  
*JA*=Journal Asiatique.  
*JAFL*=Journal of American Folklore.  
*JAI*=Journal of the Anthropological Institute.  
*JAOS*=Journal of the American Oriental Society.  
*JASB*=Journal of the Anthropological Society of Bombay.  
*JASBe*=Journ. of As. Soc. of Bengal.  
*JBL*=Journal of Biblical Literature.  
*JBTS*=Journal of the Buddhist Text Society.  
*JD*=Journal des Débats.  
*JDTb*=Jahrbücher f. deutsche Theologie.  
*JE*=Jewish Encyclopedia.  
*JGOS*=Journal of the German Oriental Society.  
*JHC*=Johns Hopkins University Circulars.  
*JHS*=Journal of Hellenic Studies.  
*JLZ*=Jenäer Literaturzeitung.  
*JPh*=Journal of Philology.  
*JPTb*=Jahrbücher für protestantische Theologie.  
*JPTS*=Journal of the Pali Text Society.  
*JQR*=Jewish Quarterly Review.  
*JRAI*=Journal of the Royal Anthropological Institute.  
*JRAS*=Journal of the Royal Asiatic Society.  
*JRASBo*=Journal of the Royal Asiatic Society, Bombay branch.  
*JRASC*=Journal of the Royal Asiatic Society, Ceylon branch.  
*JRASK*=Journal of the Royal Asiatic Society, Korean branch.  
*JRGS*=Journal of the Royal Geographical Society.  
*JRS*=Journal of Roman Studies.  
*JThSt*=Journal of Theological Studies.  
*KAT*<sup>2</sup>=Die Keilinschriften und das AT<sup>2</sup> (Schrader), 1833.  
*KAT*<sup>3</sup>=Zimmern-Winckler's ed. of the preceding (really a totally distinct work), 1903.  
*KB* or *K/B*=Keilinschriftliche Bibliothek (Schrader), 1889 ff.  
*KGF*=Keilinschriften und die Geschichtsforschung, 1878.  
*LCEI*=Literarisches Centralblatt.  
*LOPh*=Literaturblatt für Oriental. Philologie.  
*LOT*=Introduction to Literature of OT (Driver).  
*LP*=Legend of Perseus (Hartland).  
*LSSt*=Leipziger sem. Studien.  
*M*=Mélusine.  
*MAIBL*=Mémoires de l'Acad. des Inscriptions et Belles-Lettres.  
*MBAW*=Monatsbericht d. Berliner Akad. d. Wissenschaften.  
*MGH*=Monumenta Germaniæ Historica (Pertz).  
*MGJV*=Mittheilungen der Gesellschaft für jüdische Volkskunde.  
*MGWJ*=Monatsschrift für Geschichte und Wissenschaft des Judentums.  
*MI*=Origin and Development of the Moral Ideas (Westermarck).  
*MNDPV*=Mittheilungen u. Nachrichten des deutschen Palästina-Vereins.  
*MR*=Methodist Review.  
*MVG*=Mittheilungen der vorderasiatischen Gesellschaft.  
*MWJ*=Magazin für die Wissenschaft des Judentums.  
*NBAC*=Nuovo Bullettino di Archeologia Cristiana.  
*NC*=Nineteenth Century.  
*NHWB*=Neuhebräisches Wörterbuch.  
*NINQ*=North Indian Notes and Queries.  
*NKZ*=Neue kirchliche Zeitschrift.  
*NQ*=Notes and Queries.  
*NR*=Native Races of the Pacific States (Bancroft).  
*NTZG*=Neutestamentliche Zeitgeschichte.  
*OED*=Oxford English Dictionary.  
*OLZ*=Orientalische Literaturzeitung.  
*OS*=Onomastica Sacra.  
*OTJC*=Old Testament in the Jewish Church (W. R. Smith).  
*OTP*=Oriental Translation Fund Publications.  
*PAOS*=Proceedings of American Oriental Society.

<i>PASB</i> = Proceedings of the Anthropological Soc. of Bombay.	<i>SBAW</i> = Sitzungsberichte d. Berliner Akademie d. Wissenschaften.
<i>PB</i> = Polychrome Bible (English).	<i>SBB</i> = Sacred Books of the Buddhists.
<i>PBE</i> = Publications of the Bureau of Ethnology.	<i>SBE</i> = Sacred Books of the East.
<i>PC</i> = Primitive Culture (Tylor).	<i>SBOT</i> = Sacred Books of the OT (Hebrew).
<i>PEFM</i> = Palestine Exploration Fund Quarterly Memoirs.	<i>SDB</i> = Single-vol. Dict. of the Bible (Hastings).
<i>PEFSt</i> = Palestine Exploration Fund Statement.	<i>SK</i> = Studien und Kritiken.
<i>PG</i> = Patrologia Græca (Migne).	<i>SMA</i> = Sitzungsberichte d. Münchener Akademie.
<i>PJB</i> = Preussische Jahrbücher.	<i>SSGW</i> = Sitzungsberichte d. Kgl. Sächs. Gesellsch. d. Wissenschaften.
<i>PL</i> = Patrologia Latina (Migne).	<i>SWAW</i> = Sitzungsberichte d. Wiener Akademie d. Wissenschaften.
<i>PNQ</i> = Punjab Notes and Queries.	<i>TAPA</i> = Transactions of American Philological Association.
<i>PR</i> = Popular Religion and Folklore of N. India (Crooke).	<i>TASJ</i> = Transactions of the Asiatic Soc. of Japan.
<i>PRE</i> <sup>3</sup> = Prot. Realencyclopädie (Herzog-Hauck).	<i>TC</i> = Tribes and Castes.
<i>PRR</i> = Presbyterian and Reformed Review.	<i>TES</i> = Transactions of Ethnological Society.
<i>PRS</i> = Proceedings of the Royal Society.	<i>ThLZ</i> = Theologische Literaturzeitung.
<i>PRSE</i> = Proceedings Royal Soc. of Edinburgh.	<i>ThT</i> = Theol. Tijdschrift.
<i>PSBA</i> = Proceedings of the Society of Biblical Archaeology.	<i>TRHS</i> = Transactions of Royal Historical Society.
<i>PTS</i> = Pali Text Society.	<i>TRSE</i> = Transactions of Royal Soc. of Edinburgh.
<i>RA</i> = Revue Archéologique.	<i>TS</i> = Texts and Studies.
<i>RAnth</i> = Revue d'Anthropologie.	<i>TSBA</i> = Transactions of the Soc. of Biblical Archaeology.
<i>RAS</i> = Royal Asiatic Society.	<i>TU</i> = Texte und Untersuchungen.
<i>RAssyr</i> = Revue d'Assyriologie.	<i>WAI</i> = Western Asiatic Inscriptions.
<i>RB</i> = Revue Biblique.	<i>WZKM</i> = Wiener Zeitschrift f. Kunde des Morgenlandes.
<i>RBEW</i> = Reports of the Bureau of Ethnology (Washington).	<i>ZA</i> = Zeitschrift für Assyriologie.
<i>RC</i> = Revue Critique.	<i>ZA</i> = Zeitschrift für ägypt. Sprache u. Altertumswissenschaft.
<i>RCel</i> = Revue Celtique.	<i>ZATW</i> = Zeitschrift für die alttest. Wissenschaft.
<i>RCh</i> = Revue Chrétienne.	<i>ZCK</i> = Zeitschrift für christliche Kunst.
<i>RDM</i> = Revue des Deux Mondes.	<i>ZCP</i> = Zeitschrift für celtische Philologie.
<i>RE</i> = Realencyclopädie.	<i>ZDA</i> = Zeitschrift für deutsches Altertum.
<i>REG</i> = Revue des Études Grecques.	<i>ZDMG</i> = Zeitschrift der deutschen morgenländischen Gesellschaft.
<i>REG</i> = Revue Égyptologique.	<i>ZDPV</i> = Zeitschrift des deutschen Palästina-Vereins.
<i>REJ</i> = Revue des Études Juives.	<i>ZE</i> = Zeitschrift für Ethnologie.
<i>REth</i> = Revue d'Ethnographie.	<i>ZKF</i> = Zeitschrift für Keilschriftforschung.
<i>RGG</i> = Die Religion in Geschichte und Gegenwart.	<i>ZKG</i> = Zeitschrift für Kirchengeschichte.
<i>RHLR</i> = Revue d'Histoire et de Littérature religieuses.	<i>ZKT</i> = Zeitschrift für kathol. Theologie.
<i>RHR</i> = Revue de l'Histoire des Religions.	<i>ZKWL</i> = Zeitschrift für kirchl. Wissenschaft und kirchl. Leben.
<i>RM</i> = Revue du monde musulman.	<i>ZM</i> = Zeitschrift für die Mythologie.
<i>RN</i> = Revue Numismatique.	<i>ZNTW</i> = Zeitschrift für die neuest. Wissenschaft.
<i>RP</i> = Records of the Past.	<i>ZPhP</i> = Zeitschrift für Philosophie und Pädagogik.
<i>RPh</i> = Revue Philosophique.	<i>ZTK</i> = Zeitschrift für Theologie und Kirche.
<i>RQ</i> = Römische Quartalschrift.	<i>ZVK</i> = Zeitschrift für Volkskunde.
<i>RS</i> = Revue sémitique d'Épigraphie et d'Hist. ancienne.	<i>ZVRW</i> = Zeitschrift für vergleichende Rechtswissenschaft.
<i>RSA</i> = Recueil de la Soc. archéologique.	<i>ZWT</i> = Zeitschrift für wissenschaftliche Theologie.
<i>RSI</i> = Reports of the Smithsonian Institution.	
<i>RTAP</i> = Recueil de Travaux relatifs à l'Archéologie et à la Philologie.	
<i>RTP</i> = Revue des traditions populaires.	
<i>RThPh</i> = Revue de Théologie et de Philosophie.	
<i>RTr</i> = Recueil de Travaux.	
<i>RVV</i> = Religionsgeschichtliche Versuche und Vorarbeiten.	
<i>RWB</i> = Realwörterbnch.	

[A small superior number designates the particular edition of the work referred to, as *KAT*<sup>2</sup>, *LOT*<sup>6</sup>, etc.]



remarks on this part of the Cairo Genizah the following details, indicative of its contents, are supplied:

'Roughly estimated, they [the Arabic fragments] count about 12,000, mostly written on paper, but many (about one-fourth) on vellum. . . . At first sight it seemed advisable to divide the whole mass into two large sections, viz. those written in Hebrew characters, and those written in Arabic script. . . . The following is an alphabetical list of subjects ascertained up to the present: Astronomy and Astrology, Bible (text, translation, and commentaries), Bills and Accounts, Calendar, Children's exercises, Cufic pieces, Documents, Dreams (interpretation of), Fiction, Geography, Grammar, History, Homilies, Legends, Letters, Lexicography, Liturgy, Misrāh, Mathematics, Medicine, Midrash, Mohammedan Tradition, Natural History, Philosophy, Poetry, Polemics, Polite Literature (*Adab*), Proverbs, Qabbalah, Qaraites, Qorān, Responsa, Sūfism, Talmud and Rabbinics.'

To complete this list, we call attention to another remark in Hirschfeld's introduction, that among the Arabic fragments of the Cairo Genizah there are many containing Muhammadan texts in the Hebrew script as well as Hebrew texts in Arabic script. This shows us to how great an extent the Jews of Egypt—from whose midst the greater part of these fragments has come—had adopted the Arabic culture of their environment.

Apart from the MSS fragments, which for the most part were brought to Cambridge, there are also in the Cairo Genizah fragments of very ancient Hebrew printing, from which important information was gathered as to the history of Hebrew typography as well as contributions to Hebrew bibliography. Elkan N. Adler reports, as a result of personal observation, on the Genizahs of some other ancient synagogues (Feodosia in the Crimea, Bukhara, Teheran, Aleppo), in art. 'Genizah,' in the *JE* (v. 613).

LITERATURE.—In addition to the literature mentioned throughout the art., reference may be made to Marcus Jastrow, *Dictionary of the Targumim*, London and New York, 1886-1903; J. Levy, *Neuhebräisches und chaldäisches Wörterbuch*, Leipzig, 1876-89. W. BACHER.

GEOGRAPHY (Mythical).—See MYTHICAL GEOGRAPHY.

GERMAN CATHOLICISM.—See DEUTSCH-KATHOLICISMUS.

GERMAN EVANGELICAL CHURCH.—See PROTESTANTISM.

GESTURE.—See HAND, HEAD, SYMBOLS.

GHAIR MAHDĪ.—'Ghair Mahdī' (lit. 'not [expecting a] Mahdī') is the name given to those sectarian groups in Indian Islam whose adherents believe that the Mahdī (*q.v.*)—the promised Messiah of the Muslims—has already come, and that, accordingly, the hopes which centre in the future advent of such a Divine messenger are now groundless and futile. Thus, in the District of Kirmān, Baluchistān, there still survives the tradition of an Indian Mahdī, Muhammad of Jaunpūr, who, it is said, appeared about the end of the 15th cent., was persecuted and expelled from India by the orthodox, and, after many wanderings, died in the valley of Helمند in 1505. In contrast to the orthodox—the Namāzī, *i.e.* those who observe the traditional *ṣalāt*-ritual—believers in this Mahdī call themselves 'Dhikrī' *i.e.* those who give preference to a kind of *dhikr* for the *ṣalāt*. Another sect of similar character is called 'Da'ire wāle'; they live in the province of Mysore, and their faith is bound up with a Mahdī who appeared over four hundred years ago. In the 'night of destiny' (*laylat al-qadr*), hallowed in Muslim tradition,—the 27th of Ramadān,—they erect a stone-circle (*dā'ira*, 'circular wall'), within which they perform their peculiar ritual; and it is from this ritual of the *dā'ira* that their distinctive name is derived.

These Ghair-Mahdī sects display an intensely fanatical spirit towards orthodox Muslims, and, in fact, regard them as unbelievers. Their creed ends with the words: 'The Imām Mahdī has come and has gone away; whoso believeth not this is a *kāfir*'; and they find support for this article in the *ḥadīth*-saying, *man kadhhaba bi-l-mahdī faqad kafara* ('he who denies the Mahdī is thereby an unbeliever'). Sell is undoubtedly right in holding that the Mahdist pretensions of the 10th cent. A.H. were an outcome of millenarian expectations, and purported to be a fulfilment thereof. The rise of the sects which thus stigmatized all other Muslims as heretics is the subject of a *fatwā*, given by Ibn Hajar al-Haitamī († A.H. 973=A.D. 1505) against them, in which he called upon the Muslim authorities to take drastic measures against their adherents.

LITERATURE.—G. A. Herklots, *Qanoon-e-Islam, or The Customs of the Moosulmans in India* 2, Madras, 1863, p. 259; E. Sell, *The Faith of Islam* 3, London and Madras, 1907, p. 116; *Revue du monde musulman*, v. [1909] 142; I. Goldziher, *Vorlesungen über d. Islam*, Heidelberg, 1910, p. 268 f.; Ahmad Shihab al-dīn ibn Hajar al-Haitamī, *al-Fatāwī al-ḥadithiyya*, Cairo, Maimaniya Press, 1307 (A.H.), p. 27 ff.

I. GOLDZIHNER.

GHATS.—See BENARES.

AL-GHAZĀLĪ.—See ETHICS (Muslim).

GHEBERS.—See GABARS.

GHOST.—See DEMONS AND SPIRITS, DOUBLES.

GIANTS.—At the present day there is no human race of 'giants,' taking that word to denote men greatly above the average human stature. There are, indeed, families or groups of exceptional height. In his *Anthropological History of Europe* (Paisley, 1912, p. 168 f.) John Beddoe observes, selecting Scotland as the home of the tallest Europeans:

'The men of the Merse are among the finest in Britain. Probably the average stature is about 5 feet 9 inches (1752 millimeters): the fishermen are not so tall as the peasantry, but 25 of the latter, of pure local descent, who were measured and weighed by Dr. Charles Stewart of Chirnside, yielded the remarkable average of 5 feet 10½ inches in stature (1784 millimeters), and 199 pounds in weight. Here the weight exceeds, though the stature falls short, of the huge proportions of the men of Balmacellan in Upper Galloway, who as yet, I believe, hold the record as to stature among all tested communities in Europe.'

As Beddoe places the average height of the Balmacellan men at 5 ft. 10½ in., or nearly 1790 mm., that may be taken as the highest stature of any race in Europe—leaving out of consideration the exceptional cases of individuals whose height is greatly above that of their kinsmen. Probably, also, the figures just quoted represent the maximum average height of any human family. The Tehuelches of Patagonia, although long regarded as of gigantic stature, are now ascertained to possess an average male height of 5 ft. 10 in., or 1778 mm. Some individuals among them are as tall as 6 ft. 4 in., or 1930 mm., but the same thing can be said of other races. The statements made by Bourne cannot be quite ignored, but the subsequent information supplied by more accurate observers points to exaggeration on his part. He thus describes the Patagonian natives:

'In person they are large; on first sight, they appear absolutely gigantic. They are taller than any other race I have seen, though it is impossible to give any accurate description. The only standard of measurement I had was my own height, which is about five feet ten inches. I could stand very easily under the arms of many of them, and all the men were at least a head taller than myself. Their average height, I should think, is nearly six and a half feet, and there were specimens that were little less than seven feet high.'

<sup>1</sup> *The Giants of Patagonia: Captain Bourne's Account of his Captivity amongst the extraordinary Savages of Patagonia*, London, 1853, p. 29.



It is possible that at the time of Bourne's captivity (1849) a sub-division of the Tehuelches contained a larger proportion of tall men than can now be seen in any Patagonian tribe. His statements are very explicit, and he undoubtedly indicates a race exceeding, by several inches, the Balmaclellan men reported to us by Beddoe, even if some allowance is made for exaggeration on the part of Bourne. In any case, however, the alleged stature of those Patagonians is not so much above that of normal Europeans as to entitle them to be seriously spoken of as 'giants.' Nor is there any other human race, existing at the present day, which has a greater claim to that title.

There are, however, many individual instances of abnormal height in modern times. The case of the Russian giant Machnov, who was exhibited in London in 1905, is perhaps the most striking. Although a well-made man, and free from the physical defects which often accompany 'giantism,' Machnov's stature reaches the amazing height of 9 ft. 3 in., or 2819 mm. A famous instance in the 19th cent. is that of Chang, the Chinese giant, who was 7 ft. 9 in., or 2363 mm., in height. Like Machnov, Chang was in all other respects normal, in mind and body. The same cannot be said of the 18th cent. Irish giant Magrath, whose great height (7 ft. 5 in., or 2261 mm.) was due to disease. Magrath lived only to the age of twenty-four, and he had the feeble intellect and figure associated with 'giantism' regarded as a disease.

In his book on *Giants and Dwarfs* (London, 1868), Edward J. Wood gives numerous cases of individuals of giant stature in the past. Thus, he refers to John Middleton, who was born at Hale, Lancashire, about 1572-1578, and who was commonly called 'the Child of Hale.' Middleton's height was exactly the same as that of the 20th cent. Russian Machnov, 9 ft. 3 inches. His portrait is preserved in the library of Brazenose College, Oxford. Then there is a painting by F. Zuccheri in Hampton Court Palace, representing a native of the Low Countries who was a household servant of Elizabeth of England, and whose height was 7 ft. 6 inches. Contemporary with him was a Piedmontese seen by Martin del Rio at Rouen, in 1572, who was 9 feet high. In 1581, Stow records in his *Chronicle* a Dutchman whose height was 7 ft. 7 inches.

Johannes Goropius Becanus, physician to the sister of the Emperor Charles V., in his *Origines Antverpianae* (1569), and *de Gigantomachia*, attests that he saw a youth nearly 9 feet, and a man almost, and a woman quite, 10 feet in height. The man lived within a few miles of the author's own residence in Flanders' (Wood, p. 94).

In considering the possibility of a woman quite 10 feet in height, one must keep in view the following statement:

'Strype in his *Memorials* tells us that giants were introduced into May games, and that on May 26th, 1555, there was a game in St. Martin's-in-the-Fields (London) with, among other amusements, giants, which were in fact men on stilts' (Wood, p. 94).

This suggests an easy explanation of the great stature of the woman referred to by Becanus, as well as of many other nominal 'giants.' Nevertheless, it will not explain every instance. There is no reason to suppose, for example, that John Middleton, whose portrait is preserved in Oxford, was anything else than a real giant; and, although his height was immense (9 ft. 3 in.), it is exactly paralleled by that of the existing Russian giant Machnov.

With the exception of Magrath, the giants here cited appear to have been quite healthy people. Their great stature was not, therefore, the result of disease. To what cause was it due? The usual explanation is that such abnormal stature is merely caused in the same way as any other exceptional development in the animal or vegetable world; that is, by a favourable environment accompany-

ing a happy combination of elemental forces. On the other hand, it is sometimes maintained that giants and dwarfs, of healthy body and mind, illustrate the atavistic tendency and actually represent a remote ancestor belonging to a very tall or a very small race. The probability of a race of giants having once existed is strongly advocated by Th. Zell, who, indeed, is so firmly convinced upon this point that he considers it beyond dispute. He argues that, assuming the races of average height to represent normal mankind, the fact that dwarf races have existed makes the hypothesis of giant races a necessary complement. He points to the discovery of dwarf skeletons alongside those of a larger race in the Neolithic station at Schweizersbild in Switzerland; and with these might be compared the skeletons found in the caves at Mentone, some of which represent a stature of from 6 to 7 feet, while others, of a very different racial type, show an average height of 4 ft. 6 inches. Zell further argues that, just as the folk-tales concerning dwarfs are now found to have a substantial basis (although with a superstructure of fantasy), so the traditions of cannibal giants are traceable to an actual race of men of primitive type who practised anthropophagy.<sup>1</sup>

There is, at any rate, no doubt that a belief in the former existence of a race of giants is very wide-spread, indeed world-wide. It is quite possible that the origin of this belief dates from the time when two races of markedly different stature, such as those of the Mentone caves, were closely associated together. The memory of the tall race, whose stature might be increasingly exaggerated, would live on among the smaller race, and thus form the basis of many wild and impossible tales. In some cases, however, the tales are not radically incredible. A critical examination of various Hebrew, Greek, and Latin stories of giants seems to disclose nothing more wonderful than exceptionally tall or strong men.

'The Highland giants were not so big but that their conquerors wore their clothes,' observes J. F. Campbell, with reference to the *famh-trean* of Gaelic legend; 'they were not so strong that men could not beat them, even by wrestling' (*Popular Tales of the West Highlands*, London, 1860, vol. I. p. xcix). Here there is no indication that the 'giants' in question were even taller than their opponents. Another Gaelic name for 'giants,' *samhannaich*, is similarly pointless, so far as regards stature. The word *samhannaich* is derived from *samh*, a fetid odour, and the people so designated obtained this name on account of their malodorous habits. J. G. Campbell records a West Highland story of a certain Tuairisgeul Mór, whom he describes as 'a giant of the kind called *samhannaich*—that is, one who lived in a cave by the sea-shore, the strongest and coarsest of any.' He adds: 'It is a common expression to say of any strong offensive smell, *mharbhadh e na samhannaich*, "it would kill the giants who dwell in caves by the sea."<sup>2</sup>

Now, McAlpine, in his *Gaelic Dictionary*, translates *samhannaich* by 'savages,' and quotes a proverbial saying in which the word is introduced with this meaning—'you would frighten the very savages.' We have here a word, therefore, which in the opinion of one scholar indicates a race of malodorous savages, without any reference to stature, while another scholar understands that these savages were giants. Even the latter term, however, does not necessarily imply great stature. The large block of stone in the island of Hoy, Orkney, which bears the popular name of 'the Dwarfie Stone,' is so called because it was believed, according to one version, to be the home of a dwarf. But a writer of the year 1700<sup>3</sup> states that

<sup>1</sup> See Zell, *Polyphem ein Gorilla*, Berlin, 1901, pp. 6 and 10.

<sup>2</sup> *The Scottish Celtic Review*, Glasgow, 1885, pp. 62 and 140 f.

<sup>3</sup> John Brand, *Description of Orkney, etc.*, reprinted at Edinburgh, 1883, p. 63.



'the common tradition among the people is that a giant with his wife lived in this isle of Hoy, who had this stone for their castle.' As the hollowed-out chamber, or bedroom, in which this giant was supposed to lie, is only 5 ft. 8 in. long, it is obvious that the word 'giant' did not convey the idea of a person of tall stature, in the minds of the common people. A similar problem is presented by the Gaelic word *famhair*, or *fomhair*, which J. F. Campbell and other translators of Scottish Highland tales render by the English word 'giant.' But O'Reilly, in his *Irish Dictionary*, defines it as 'a pirate, a sea robber, a giant.' The Irish forms of the word are *fomhor*, or *fomor*, with plural *fomori*. Sir John Rhys speaks of

'the *fomori*, so well known in Irish legend, which, however, does not always represent them as giants, but rather as monsters.' He further states: 'I remember hearing, however, years ago, a mention made of the *fomharaigh* [an alternative spelling], which, without conveying any definite allusion to their stature, associated them with subterranean places. An undergraduate from the neighbourhood of Killorglin, in Kerry, happened to relate in my hearing how, when he was exploring some underground *raths* near his home, he was warned by his father's workmen to beware of the *fomharaigh*.'<sup>1</sup>

When it is understood that the dimensions of the underground structures referred to are often so low and narrow that large men have difficulty in entering them, it will be seen that here, again, we have the idea of 'giants' whose stature did not exceed that of medium-sized men. In modern Gaelic the word *famhair* (literally, 'mole-man,' or 'mole-fellow') is used to denote a mole-catcher, *famh* signifying 'mole'; and it is not unlikely that, in the old legends, it was a contemptuous nickname, given to a race of 'mole-men,' the builders and occupants of the underground dwellings, of which numerous specimens are still extant in Ireland and Scotland. Be this as it may, the foregoing references show that in Scottish and Irish tradition 'giants' are frequently noted, not for their great stature, but as being pirates, sea-robbers, cave-dwellers, savages, and offensively-smelling people. Cf. art. CELTS, iii. 281.

That giants were regarded in some vague way as abnormal is further indicated by Teutonic references. The Old Norse *iötunn* or *jötunn*, Swedish *jötte*, Anglo-Saxon *coten*, Scottish *etin* or *ettin*, represents a being whose attributes are only partly human. In the translations of the Scandinavian Eddas, where the *jötuns* occupy a prominent place, their name is usually rendered by 'giant' (Lat. *gigas*). Like the Irish *fomori*, they are associated with subterranean buildings. '*Etenes* bi old dayn had wrought it,' was said of the underground house wherein Tristan and Isolde lay (*Tristrem*, 3, 17). Grimm states that the *jötun*, 'when at rest, is good-humoured and unhandy, but, when provoked, gets wild, spiteful, and violent' (ii. 530). The *jötun-möper*, or rage of the *jötuns*, is strongly suggestive of the 'Berserk-fury.' Grimm further points out (iv. 1441) that one passage (*Saem*, 55*v*) describes the *jötun* as a pithecoïd being, '*áttunnr apa*, simiarum cognatus.' The Red Etin of Northern Scotland is similarly remembered as a savage cannibal, scarcely human. Under other names, the 'giants' of Teutonic and Scandinavian tradition are intellectually inferior to men, Gothic *tumbo*, 'giant,' being translated by Latin *stupidus*. From many sides, therefore, there are indications that 'giants' differed from men chiefly on account of their more brutal nature, the question of stature being frequently left out of consideration.

How complex the evidence relating to giants is may best be realized by examining the data brought together by Jacob Grimm. 'There is no clear line to be drawn between giants and the wild hairy woodsprites,' he observes in one place (ii.

553); while on another page (ii. 536) he speaks of 'a giantess or merwoman,' as though these two names were synonymous. Many of his statements support the view that the giants of Europe were a primitive race that preceded the modern European:

'The old giant race have to give way to agricultural man, agriculture is an eye-sore to them' (ii. 540). 'Eaters of flesh give place to sowers of corn, hunters to husbandmen. Giants consider themselves the old masters of the land, live up in the castle, and look down upon the peasant' (iv. 1445).

In pointing out their similarity to the 'wild hairy woodsprites,' he further remarks (ii. 553):

'In the woods of the Bingenheim Mark are seen the stone seats of the wild folk who once lived there, and the print of their hands on the stones. In the vale of Gastein, says Muchar (p. 137), wild men have lived within the memory of man, but the breed has died out since. . . . Their strength was gigantic. . . . Their dwelling was an inaccessible cavern on the left bank of the Ache, at the entrance to the Klamm. . . . To the inhabitants of the valley they were rather friendly than otherwise, and often put a quantity of butter and milk before their house-doors. This last feature,' he adds, 'is more of a piece with the habits of dwarfs and elves than of giants.'

The mention of the stone seats of those wild folk accords well with the ascription to giants of numerous stone structures of primitive character which are found throughout Europe. The names *enta burg*, *risón burg*, and *Hünen wälle*, all denote giants' castles, and the Gaelic term *caiseal na fian*, found in Scotland, has the same meaning. It is of much significance that such names are specially, perhaps exclusively, associated with buildings of the character known as 'cyclopean,' in which the chief features are: the rudeness and size of the stones, the absence of mortar, and the use of the 'false' arch instead of the true or 'Roman' arch. The former is made by approaching the upper courses of the opposing walls together until the space between them is narrow enough to admit of large flag-stones being superimposed. Architecture of this kind is found in Palestine, Greece, Malta,<sup>1</sup> Sardinia, the Balearic Isles, and Scotland, its most striking manifestation being displayed in the three localities last named, in the form of the massive circular towers known respectively as *nurags* or *nuraghé*, *talayots*, and *brochs*. No fewer than 3000 of these towers are known to have existed in Sardinia, and 500 in Scotland. Besides these towers there are unnumbered megalithic structures above and below ground, of the same general order, not only in the localities just indicated, but throughout the Continent of Europe and in the British Isles. These are known by various names. The remarkable cairns, akin to dolmens, which are found in the province of Drenthe, in the Netherlands, are called *Hünenbetten*, or *Hunebedden*, while the similar structures in North Germany are known as 'Giants' Graves.'<sup>2</sup> There is great difference of opinion as to the age of these structures, some placing them within the Christian era, and others assigning to them a much greater antiquity. The cyclopean buildings in the Levantine region are believed to date from 3000 B.C. On the other hand, the *brochs* of Scotland are understood to have been built only ten or fifteen centuries ago. Both inferences may be correct, assuming that the more modern structures were built by the modified descendants of a more primitive race. Perhaps the most important point, in connexion with the present theme, is that in Greece, Sardinia, Germany, and the British Isles—presumably elsewhere—the builders of those rude stone structures are often, in popular tradition, regarded as giants. That that word is

<sup>1</sup> Reference may be made to R. N. Bradley's *Malta and the Mediterranean Race*, London, 1912.

<sup>2</sup> For an account of the *Hünenbetten* or *Hunebedden*, and of Hünen-folk associated with them, Grimm (iv. 1438) refers to Janssen's *Dreitsche oudheden*, pp. 167-184. Other useful references are Fergusson's *Rude Stone Monuments*, London, 1872, and Munro's 'Megalithic Monuments of Holland,' in *Proc. Soc. Antiq. Scot.*, vol. xviii. [1883-84].

<sup>1</sup> *Celtic Folklore*, Oxford, 1901, pp. 236 and 432 f.



not invariably held to denote people of great stature is shown by the fact that some traditions speak of them as dwarfs.

Nevertheless, there is no doubt that the prevailing opinion with regard to giants is that they were beings of immense stature. It is possible that the term 'giant's grave' might have given rise to this conception. If a long mound of 15 or 20 feet once became known as a giant's grave, then the inevitable deduction would be that a race of men 15 or 20 feet high once existed. Out of this, beings of much greater stature and power might be evolved, in the popular imagination. From whatever cause, the existence of beings of great stature, called 'giants,' was once an article of faith in folklore. Innumerable instances of this might be adduced.

'We are often told,' says Grimm (ii. 543), 'of two giant comrades or neighbours, living on adjacent heights, or on two sides of a river, and holding converse.' In Östergötland, near Tunho in Ydre-härad, there was a jätte named *Tumme*; when he wished to speak to his chum *Öden* at Hlarsmala, two or three miles off, he went up a neighbouring hill Högatof, from which you can see all over Ydre. . . . Two hūnes living, one on the Eherstein, the other on Homburg, had but one axe between them to split their wood with. When the Eberstein hūne was going to work, he shouted across to Homburg four miles off, and his friend immediately threw the axe over. . . . The hūnes of the Brunserg and Wiltherg, between Godelheim and Amelunxen, played at howls together across the Weser.'

The same kind of story is found in other countries. In R. Hunt's *Popular Romances of the West of England* (London, 1865, 1881), he shows that the Cornish people have parallel traditions.

'The giant on the Mount and the giant on Trecrebben Hill were very friendly. They had only one cobbing-hammer between them, which they would throw from one to the other, as either required it.'

This is a Celtic tradition, of the Cymric family. Gaelic tradition in Ireland, Man, and Scotland tells a similar story. Whether those immense and impossible beings are wholly the creatures of popular fancy, or have been gradually evolved from a real basis, is a problem that remains to be solved.

Although certain localities have received special consideration in these remarks, it is not to be supposed that the question can be limited to those regions, or to Europe; for it belongs practically to all countries and all peoples. Hebrew references, for example, are in accord with those of Europe.

Giants in Hebrew story are variously known as Gíbborim, Nephilim, Rephaim, Anakim, Emim, and Zamzumim. The first of these terms, *Gíbbōrīm*, although translated 'giants' in the Septuagint, is held to mean nothing more than 'strong men,' 'heroes,' or 'warriors.' *Nephilīm* is a word of wholly uncertain signification. It is applied to an antediluvian race in the well-known passage (Gn 6<sup>1</sup>), 'there were giants in the earth in those days'; the word is retained as 'Nephilim' in RV. Most of the English translations have 'giants,' but John Rogers (1537) merely uses 'tyrants.' With regard to the *Rephāim*, or *Raphāim*, they are referred to as the descendants of '(the) Rapha,' a Philistine of Gath (2 S 21<sup>22</sup>). It is not improbable that this Rapha is merely the eponym of the race. During the Philistine wars in the reign of King David, the Rephaim figure prominently, and indeed they are included under the term 'Philistine.' It is recorded that in a battle fought between the Israelites and the Philistines at Gezer, Sibbecai the Hushathite slew Sippai, one of the Rephaim, 'and they were subdued.' Again, in a subsequent campaign, Elhanan the son of Jair slew Lahmi, the brother of Goliath the Gittite, 'the staff of whose spear was like a weaver's beam.' In a third war there figured another of the Rephaim, 'a man of great stature,' distinguished by the peculiarity of having six fingers on each hand and six toes on each foot, who was slain by Jonathan, the son of Shimca,

David's brother. These three, Sippai, Lahmi the brother of Goliath, and the unnamed warrior just described, are all said to have been 'born unto the Rapha in Gath.' 'And they fell by the hand of David, and by the hand of his servants' (1 Ch 20<sup>4-8</sup>). David's famous encounter with Goliath had, of course, preceded these events.

On more than one occasion 'the Valley of the Rephaim,' on the Philistian border, to the west of Jerusalem, was the scene of conflict (2 S 5<sup>18, 22</sup>). This seems to be 'the valley of the giants' which is referred to in Joshua (15<sup>3</sup> 18<sup>16</sup> AV). 'The land of the Perizzites and of the Rephaim' (Jos 17<sup>15</sup>), an interesting conjunction of names, seen again in Genesis (15<sup>20</sup>), indicates the more northern territories of Galilee and Bashan. The reference, however, apparently signifies nothing more than that the Perizzites were neighbours to the Rephaim. But undoubted kinship is shown in the mention of the *Emim* who preceded the Israelites in Ar of Moab, on the east side of the Dead Sea; for it is stated that 'the Emim dwelt therein aforetime, a people great, and many, and tall, as the Anakim: these also are accounted Rephaim, as the Anakim; but the Moabites call them Emim' (Dt 2<sup>10, 6</sup>). This statement is repeated, with some amplification, in the same chapter (vv. 20, 21), where it is said of Ar of Moab: 'That also is accounted a land of Rephaim: Rephaim dwelt therein aforetime: but the Ammonites call them Zamzumim; a people great, and many, and tall, as the Anakim; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead.' In these references (Dt 2) the AV always renders Rephaim by 'giants.' Thus we have the names of Emim, Anakim, and Zamzumim (perhaps the same as *Zuzim*) variously given to tribes of the race of Rephaim, or giants, formerly inhabiting Southern Palestine, the Anakim occupying territory on the western side of the Dead Sea, and the Emim or Zamzumim inhabiting Ar of Moab, on its eastern borders.

The last refuge of the Rephaim was N.E. Palestine, in the land of Bashan. At the time of the Israelite conquest under the leadership of Moses, Bashan was called 'the land of giants' (Dt 3<sup>3</sup>), and the latest representative of Rephaim sovereignty was Og, king of Bashan; 'for only Og king of Bashan remained of the remnant of the Rephaim.' The great stature attributed to him is demonstrated in these words: 'Behold, his bedstead was a bedstead of iron (is it not in Rabbah of the children of Ammon?), nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man' (Dt 3<sup>11</sup>). It is worth noting that these dimensions are consistent with the height ascribed to Goliath of Gath, which was about 11 feet, or 6 cubits 1 span (1 S 17<sup>4</sup>), and that consequently the Rephaim, whether in Bashan or in Philistia, were believed to be of that immense stature. In passing, it may also be remarked that the iron bedstead<sup>1</sup> of the king of the Rephaim, and the iron chariots with which their probable kindred are credited (Jos 17<sup>15</sup>), point to a civilization superior to that of the Israelites. The same deduction may be made from the statement that the Anakim were, as a nation, 'greater and mightier' than the Israelites, having 'cities great and fenced up to heaven' (Dt 9<sup>14</sup>). The armour of Goliath—helmet, coat of mail, greaves, and javelin—was all of copper, with the exception of the spear-head, which was apparently of iron. Herein there was no special difference between the champion of the Rephaim and his Jewish opponent, who was similarly equipped. Nevertheless, the Israelites regarded their giant foes as

<sup>1</sup> Unless the meaning be, as many modern commentators think, a sarcophagus of black basalt.



superior to themselves in several of the qualities that imply civilization. This makes it all the more difficult to understand how the Rephaim were eventually conquered and exterminated by the smaller race. Had the former been mere savages, their great bulk and strength would have been of no avail if they had to fight against a people possessed of superior weapons. But, if they were more civilized than the Israelites, as well as much stronger in body, then the Israelitish conquest cannot be easily explained. It may be that the great height attributed to the Rephaim is merely an exaggeration of the Jewish chronicler, anxious to enhance the valiant deeds of his people by magnifying the difficulties which they had to encounter. That the Rephaim were of greater stature than the Israelites may be accepted, but the statements as to their height need not be taken any more literally than the assertion that their cities were 'fenced up to heaven.' Certainly no skeletal remains have been found, in Palestine or elsewhere, which testify to the past existence of a race of men standing 10 or 12 feet high.

It is unnecessary to refer in detail to other stories of giants, in Scandinavian and classic legend. Of these a number are obviously the outcome of imagination, such as the explanation of an earthquake as the movements of 'a giant pulsing under ground,' or the creation of a race of 'frost-giants' to account for the mighty influence of Winter. Cf., further, the following article.

LITERATURE.—This has been indicated in the article.

DAVID MACRITCHIE.

**GIANTS** (Greek and Roman).—The English word 'giant' is derived from the Greek *γίγας*, plur. *γίγαντες*; and *γίγαντες* was the name of a certain mythological group of beings. There is no mention of Gigantes in the *Iliad*. In the *Odyssey*, the word occurs three times.

(1) In *Od.* vii. 59 the king and queen of the Phaiakes are descended from a daughter of Eurymedon, 'who once was king of the haughty Gigantes; but he brought his infatuated people to destruction, and was himself destroyed.' This genealogy was presumably invented *ad hoc* by the poet; it serves to indicate that his Phaiakes belong to the same order of being as the Gigantes. The name *Eurymedon* ('wide-ruling'), here assigned to the Gigan-king, also looks like an invention of the narrator. The passing mention of the 'wickedness' and 'destruction' of the Gigantes implies that a story which had something at least in common with the later *Gigantomachia* was already known to the poet and his audience.

(2) In *Od.* vii. 201-206 the king of the Phaiakes says: 'The gods are wont to present themselves to us in visible shape, . . . without disguise; for we are near (akin) to them, as are the Kyklopes and the wild tribes of the Gigantes.'

(3) In *Od.* x. 120 the Laistrygonas, a tribe of man-eating savages of monstrous size, are described as 'not like men, but like Gigantes.'

To the poet of the *Odyssey* the Gigantes were a tribe dwelling upon earth in the distant past; they were mortals, but surpassed men in size and strength, and stood in close relation to the gods; they were wild and savage in their ways, and, having committed some great wickedness, they were extirpated.

In the Hesiodic *Theogonia* (185) we are told the origin of the Gigantes. When Uranos (Sky) was mutilated by his son Kronos, Gaia (Earth), impregnated by the blood-drops which fell upon her from the wound, gave birth to (1) the Erinyes, (2) 'the great Gigantes, flashing in armour, holding long spears in their hands,' and (3) the 'Melian Nymphs' (*i.e.* nymphs of the ash-tree). The three species here grouped together have little in common; but they are alike in this, that all three *rise out of the earth*. The Erinyes (originally the angry ghosts of murdered men) issue from the earth where it has been defiled by the spilling of blood (see art. EUMENIDES, ERINYES); the ash-tree grows out of the earth;<sup>1</sup> and the Gigantes

also sprang directly from the earth. The connexion of their origin with the mutilation of Uranos is, no doubt, a piece of deliberate systematization. But the notion that the Gigantes were sons of Earth stands on a different footing; it is based on primitive folk-lore, and forms part of the connotation of the term Gigantes throughout all later literature.<sup>1</sup>

The notion is allied to a tradition as to the origin of men which was widely current among the Greeks, namely, that the first human generation grew out of the soil, like vegetables (cf. Paus. viii. xxix. 4). This tradition was largely overlaid by the prevailing tendency to trace back each human family to some divine ancestor; but the belief persisted that at least some of the Greek races were *autochthonous*, *i.e.* that their first ancestors had sprung from the soil; and the origin of the Gigantes was explained in the same way as that of other primitive races. A parallel instance may be seen in the legend of the Theban *Spartoi*, the men who sprang out of the earth (fully equipped for battle, like the Hesiodic Gigantes) from the dragon's teeth sown by Kadmos; and a variant of the same legend occurs in the story of Jason. The epithet 'earth-born' was suitable to the Gigantes for another reason also, when they came to be identified with personifications of subterranean Nature-forces; but there is no evidence that they were thus regarded in Hesiod's time.

In the prelude of the *Theogonia* (50) the Muses are described as singing first the birth of the gods and the rule of Zeus, and, next, 'the birth of men and of the mighty Gigantes.' The poet here distinguishes the Gigantes from men, and, no doubt, took them to be a species which had once dwelt on the earth, but had long been extinct; so that his notion of them is comparable with that of the 'Race of Bronze' described in *Works and Days*, 143 ff.—a race of fierce warriors 'sprung from ash-trees,' who occupied the earth before the age of the Homeric heroes, and perished by mutual slaughter.

So far, we have found no mention of the *Gigantomachia* ('battle of the Gigantes'), with the exception of the doubtful allusion in *Od.* vii. 59 f. But in all later times, the interest in the Gigantes centred in this battle. The story that the Gigantes made war against the gods, and were destroyed in battle by their divine opponents, was, no doubt, told in some of the later Epic poems which have perished; but the earliest positive evidence of its existence appears in certain vase-paintings of about 600 B.C. Xenophanes (*c.* 535-500 B.C.) speaks of 'battles of the Titans and of the Gigantes,' and tales of the Centaurs, as familiar themes; frequent references to the *Gigantomachia* occur in the poets from Pindar onwards; and its popularity is shown by the numerous vases on which it is depicted. But the first continuous and detailed narrative of it which has come down to us is to be found in the compendium of mythology which passes under the name of Apollodorus, and, in its present form, dates perhaps from the 1st or 2nd cent. A.D. That narrative (Apollod. I. vi.) runs as follows:

'Earth, in her indignation at the overthrow of the Titans, gave birth to the Gigantes; their father was Uranos. They were of huge bulk, of irresistible strength, and of frightful aspect; their hair and beards were long and thick, and they had scaly serpent-coils in place of legs. They were produced, according to some accounts, in Phlegra, according to others, in Pallene. They hurled rocks and blazing tree-trunks against heaven. Eminent above the rest were Porphyryon and Alkyoneus. The latter was immortal as long as he fought in the land of his birth. (He had driven off the cows of the Sun from Erytheia.) Now the gods had been told by an oracle that the Gigantes could not be slain by gods, but would meet their death if a mortal joined in the fight against them. Earth, informed of this, was seeking a magic herb, by which the Gigantes might be secured against death at the hands of a mortal also; but Zeus, having commanded Dawn, Moon, and Sun to withhold their light, gathered the herb before Earth could find it, and, by the agency of Athene, summoned (the mortal) Herakles to take part in the fight. Herakles first shot

<sup>1</sup> The Greeks accordingly assumed the name *Gigantes* to be derived from *γῆ* ('earth') and *γίγας* ('birth'). But this etymology is inadmissible. A derivation from the root of *γίγας* is possible, but has not been proved (cf. Boisacq, *Dict. étymol. de la langue grecque*, Heidelberg, 1907 ff., p. 147); and it is quite as likely that the name is of non-Hellenic origin.

<sup>1</sup> The fact that spear-shafts were commonly made of ash-wood, and that the ash-tree was, consequently, associated with bloodshed, may help to account for the juxtaposition.



down Alkyoneus with an arrow; and, as he revived through contact with the soil, Herakles, at the suggestion of Athene, dragged him away out of Pallene, whereupon he died. Porphyryon assailed Herakles and Hera; but Zeus caused him to be seized with love of Hera, and, when he sought to do her violence, she cried for help; whereupon Zeus struck him with a thunderbolt, and Herakles killed him with his arrows. Ephialtes was hit in the left eye by an arrow shot by Apollo, and in the right eye by an arrow of Herakles. Dionysos killed Eurytos with his *thyrsos*; Iekate slew Klytios (with her torches); and Hephaistos struck down (Minas?)<sup>1</sup> with lumps of red-hot metal. Athene flung the island of Sicily upon Enkelados as he fled; she also flayed Pallas, and used his skin as a shield to protect herself in the fight. Polybotes, pursued through the sea by Poseidon, had reached the island of Kos, when Poseidon broke off a piece of the island and flung it upon him; the little island called Nisyros is the fragment which Poseidon flung. Hermes, wearing in the battle the cap of Hades (which makes its wearer invisible), slew Hippolytos; Artemis slew (Algaion?)<sup>1</sup>; the Moirai, [fighting?], with clubs of bronze, killed Agrios and Thoon. Zeus struck and destroyed with thunderbolts the rest of the Gigantes; and Herakles shot them all with his arrows as they were dying.

Here we have the fully developed story of the *Gigantomachia*—or, rather, the dry bones of it, stripped of the poetical flesh and blood. How did this story arise? The narrative is built up of discrete elements; most of the several incidents were current separately before they were included in the *Gigantomachia*. Thus, the combat of Herakles with Alkyoneus was known to Pindar (*Isthm.* v. 32, *Nem.* iv. 27) as an incident belonging to the story of Herakles, but unconnected with the battle of the Gigantes. Pindar's Alkyoneus has not yet become a Gigas; but in a lyric fragment of later date (Bergk<sup>4</sup>, iii. 713), Alkyoneus is called 'eldest of the Gigantes.' Porphyryon was incorporated earlier, for Pindar (*Pyth.* viii. 12-17) speaks of him as 'king of the Gigantes'; but, since the name also occurs (Paus. i. xiv. 6) as that of a pre-historic king of a district of Attica, it may be inferred that his legend also had originally a separate existence.<sup>2</sup> Porphyryon's assault on Hera is a replica of several other stories (cf. Ixion and Hera, Tityos and Leto, Orion and Artemis, etc.); it may be connected with a statement which occurs elsewhere, that Porphyryon 'was subdued by Aphrodite' (schol. Aristoph. *Av.* 554, 1252). A combat of Athene with Enkelados is also included in early representations of the battle; and in some accounts (e.g. *Batrachom.* 283; Eur. *Kykl.* 7) Enkelados is singled out as chief among the Gigantes. The incident of Athene flaying her opponent Pallas and using his skin as a shield is another independent myth, a variant of which appears in the story of the *aigis*, as told in Eur. *Ion*, 987 ff. Poseidon's combat with Polybotes is a local tradition of Kos; the evidence of art-remains seems to show that its insertion into the *Gigantomachia* had already taken place early in the 6th century.

On general principles it may be presumed that every Greek myth was at first known within a limited district only. The guardians of some sanctuary, or the people of some one tribe or city, told a tale about their own special deity or hero. Some poet embodied the tale in verse, interwove it with other tales told elsewhere, and gave it wider currency; the process was repeated again and again, with fresh combinations, till the local tradition became part of the common stock of all Greek-speaking peoples; and the system of mythology summarized in Apollodorus is the final out-

<sup>1</sup> On the textual emendations here adopted, see M. Mayer, *Giganten*, p. 200 ff.

<sup>2</sup> The word *porphyryon* meant a kind of water-hen. Why should a Giant be so called? It has been plausibly conjectured that the name is a popular corruption of *Pyrphorion* ('fire-bearer'), and that the Gigas-king was originally a *πυρρόφορος* *θεός*, a sort of Hephaistos or Prometheus. The alteration into a bird-name would the more readily suggest itself, because several other mythical persons bore the names of birds; cf. Keyklos ('swan') and his father-in-law Keyx ('tern'), whose wife was Aleyone (ἀλεωνί, 'kingfisher'). Porphyryon and Alkyoneus, 'Giant Coot' and 'Giant Kingfisher,' pair well together.

come of this long development. Accordingly, we may suppose that the germ of the *Gigantomachia* was a tradition, current in some particular community, concerning a tribe named *Gigantes*, which had in some way offended against the gods, and had been destroyed in consequence. Parallels are not wanting; in Arcadia, for instance, a similar story was told of the Lykaonidai (Apollod. iii. viii. 1), and in Boeotia, of the Phlegyai (Paus. ix. xxxvi. 2). How the tale first arose, we can only guess. It may be that a race of invaders preserved in this form a vague tradition of their conquest and extirpation of the indigenous inhabitants (the conquerors would naturally assume their enemies to be also enemies of their gods). Or, again, it may have arisen out of a Nature-myth—a tale of conflict between the powers of light and darkness, or between the beneficent forces of Nature and the destructive violence of the thunderstorm, the earthquake, or the raging sea. We may safely assume that the Gigantes had at first no individual names, and were spoken of only collectively.

But numerous tales were also current concerning individuals in human or other shape who had fought against this or that god. Each of these tales had arisen independently, from Nature-myth or otherwise; but any such god-defier was liable to be brought sooner or later into the class of Gigantes, and thereby made to contribute a fresh element to the growing myth of the *Gigantomachia*. For instance, the *Odyssey* (xi. 305 ff.) tells of the Aloadai, two monstrous brothers, named Otos and Ephialtes, who, while still beardless boys, made war on the immortals: 'they strove to pile Mount Ossa on Olympus, and Mount Pelion on Ossa, that they might gain access to heaven'; but Apollo slew them. The Aloadai of the *Odyssey* are quite distinct from the Gigantes; but, as they had engaged in a similar enterprise, they were subsequently confused with them; and so we find the name Ephialtes assigned to one of the combatants in the *Gigantomachia* at an early date.<sup>1</sup>

Again, the Hesiodic *Theogonia* (147 ff., 617 ff.) tells of three monsters, sons of Uranos and Gaia, named Briareos, Kottos, and Gyes, each of whom had a hundred hands and fifty heads. Their father, Uranos, horrified at their threatening aspect, imprisoned them beneath the earth; but, when Zeus was engaged in war with the Titans, he was told by Gaia that the help of the Hundred-handed Brothers would win him victory. Accordingly, he released Briareos and his brothers from their subterranean prison, and made a compact with them; and so, in the crisis of the fight, the monsters struck in on the side of Zeus and his adherents, and won the day for them. They hurled three hundred rocks at once with their stout hands, and darkened the air with missiles, and sent the Titans down to Tartaros, and bound them in grievous bonds: 'and there (keeping guard over the imprisoned Titans) dwell Gyes, Kottos, and Briareos, trusty warders in the service of Zeus.'

These monsters seem to be personifications of the forces of storm and earthquake (cf. EARTH, EARTH-GODS, § 4). Their abode is in the depths of the earth, in which they were imprisoned from their birth; they emerge for a moment to fight for Zeus, and then return to their home in the abyss. They side with the supreme god; yet a suggestion that they were by nature enemies of heaven appears in the statement that Uranos (who is ultimately a doublet of Zeus) imprisoned them in

<sup>1</sup> It occurs (in the form *Hippiates*) as the name of one of the Gigantes on the vase of Cære. The word ἐπιήλυτος means 'assaulter,' and was used by the Greeks in the sense of 'nightmare.'



the depths. Storm and earthquake, in fact, admit of two different interpretations. They are clearly manifestations of conflict between superhuman combatants; but are these terrible forces brought into action by rebels against the ruling god, or by the ruling god himself against his enemies? In the Hesiodic story of the Hundred-handed Brothers, it is the latter notion that happens to have prevailed.

In the *Iliad* also (i. 403) Briareos appears as an ally of Zeus.

Hera, Poseidon, and Athene once sought to put Zeus in bonds; but Thetis summoned to his aid 'him of the hundred hands, whom gods call Briareos, but men name him Aigaiôn: he is mightier than his father [viz. Poseidon?]. And he took his seat beside Zeus, exulting in his glory; and the gods feared him, and did not put Zeus in bonds.' The alternative name Aigaiôn probably characterizes him as a sea-god and earth-shaker, of the type of Poseidon.

The Hundred-handed Brothers are, in early myth, clearly distinguishable from the Gigantes; for they are neither mortals nor opponents of Zeus. But, being powerful monsters of like nature, they too came to be regarded as Gigantes, and thus Briareos had a part in the *Gigantomachia* assigned to him. (The earliest certain instance is in Kallimachos, *Hymn. Del.* 143.)

Again, the Hesiodic *Titanomachia* (see art. TITANS) had something in common with the later *Gigantomachia*, since in both alike there was war between Zeus and a hostile power. Hence the distinction between the immortal Titans and the mortal Gigantes was often ignored in later literature; the words *τῑτάν* and *γίγας* came to be used as equivalents (e.g. Eur. *Hec.* 472, *Iph. Taur.* 224); and the Hesiodic Titan Koios was enrolled among the Gigantes (Verg. *Æn.* iv. 179; Propert. iv. ix. 48).

The connexion of the Gigantes with the earth from which they had sprung was kept in view throughout the development of the myth; hence some pictures of the battle include a figure of Gaia, rising waist-high out of the ground, and vainly entreating the gods to show mercy to her sons.

The inclusion of various stories of single combats helped to determine the parts assigned to the several gods. Zeus holds the central position; among the rest, Athene is usually prominent; Poseidon also takes a leading place; and the picture is filled out with other deities. A conspicuous part in the conflict was given to Dionysos, especially in later times, when the warlike side of this deity's character came to be emphasized. But the aid given to the gods by the half-human Herakles was, from an early date, a point of special interest in the story; and we see him mounted beside Zeus in his chariot, or fighting on foot next to the supreme god. The legend of Herakles was at first a peculiar possession of the Dorian race, and remained in the background in the early Ionian Epic. In one passage of the *Iliad* (v. 385-404) he is even spoken of in terms of reprobation, as an audacious fighter *against* gods, and is coupled with the Alolidae. If this view of him had prevailed, Herakles himself might have come to be included in the list of the Gigantes. But the Dorian hero gained recognition among Greeks of all races; and, as it was the special business of Herakles to slay monsters and evil-doers, it was natural to give him a place in the battle in which a whole tribe of such beings was destroyed. Thus the task of fighting the Gigantes was added to his other labours, and he became, next to Zeus himself, the most prominent of the combatants (see Pindar, *Nem.* i. 67; Eurip. *Herc. Fur.* 177).

Yet another ingredient was supplied by the combat of Zeus with Typhoeus. A passing allusion in the *Iliad* (ii. 782) shows knowledge of this

myth; and the combat is described in Hesiod (*Theog.* 820 ff.).

After the overthrow of the Titans, Gaia, in union with Tartaros, gave birth to Typhoeus, a mighty deity, strong of hand and foot. From his shoulders rose a hundred serpent-heads with licking tongues and fire-flashing eyes; and from those heads there issued manifold voices, now such speech as the gods use, and now sounds as of bellowing bull and roaring lion and yelping hound, or piercing hisses. And he might have been king of gods and men; but Zeus marked the danger, and sprang forth, and hurled his lightnings, and smote the monster's heads. Typhoeus fell; and the flame of the thunder-smitten enemy of Zeus shot forth among the mountain-dells of Ætna,<sup>1</sup> and the earth ran like molten metal. Thus did Zeus hurl him down to Tartaros. And from Typhoeus spring the evil wind-storms which wreck ships at sea, and ruin the works of men on land.

Here the narrator is clearly conscious of the meaning of the Nature-myth. Typhoeus is the fire-fiend whose work is seen in volcanic eruptions, and in the blasting winds which were thought to be of similar origin; and the description of the conflict is probably based on accounts of some eruption of Mount Ætna, transmitted by the Greek colonists of Sicily.

The resemblance of the Typhoeus-fight to the various combats included in the *Gigantomachia* (some of which at least had arisen out of similar Nature-myths) was sufficiently close to cause Typhoeus also to be associated with the Gigantes; and through assimilation to him and other such monsters the shape and aspect of the Gigantes underwent a change. In the earlier form of the myth (Hes. *Theog.*) they are armed warriors; and, as depicted on early vases, they are indistinguishable in appearance from civilized combatants. Later, they appear in the form of savage men, clothed in beast-skins, and using rocks and tree-trunks in place of weapons. But from the time of Alexander the Great they commonly take the shape described in Apollodorus; head, arms, and trunk are human, but in place of legs they have a pair of serpent-coils. (The serpent form was the more appropriate, because the snake was among the Greeks a symbol of the earth and of the powers beneath the earth.) They are sometimes also depicted with wings, after the analogy of the wind-gods—which is again a sign of their assimilation to Typhoeus, the father of wind-storms.

Moreover, it was probably through their association with Typhoeus that the Gigantes came to be specially connected with *volcanic* forces; and this notion led to fresh localizations. The scene of the battle was commonly placed in 'Phlegra.' But Phlegra ('Land of burning') was a mythical land unknown to geography. Each of the various myths which entered into the composite picture had its own original site, one in Arcadia, another in Attica, a third in Eubœa, and so on; but a certain consensus arose in favour of Pallene, the westernmost of the three Chalkidic promontories on the north coast of the Ægean. We may suppose that the growing myth was carried to that region by the colonists from Chalkis in Eubœa who settled there. Confusions between similar names may have helped to fix the site of the battle in the Chalkidic Pallene. (A personage named *Pallas*, who came to be included among the Gigantes, was known to local tradition in the Arcadian *Pallantion*, in the Achaian *Pellene* near Sikyon, and in the Attic district of *Pallene*.) Moreover, the place was well situated for an assault on Olympus, which stood in full view across the Gulf of Salonika. Thus it came about that, at least as early as Herodotus (vii. 123), Phlegra, the scene of the *Gigantomachia*, was identified with Pallene.

There are no conspicuous signs of volcanic action in Pallene. But, through the westward coloniza-

<sup>1</sup> The reading *Ætna* here admits of doubt; but there is no doubt that the thing described is a volcano in eruption.



tion, the Greeks became familiar with two volcanic regions, the neighbourhoods of Etna and Vesuvius; and the settlers accounted for the outbreaks of subterranean fire by the fancy that some enemy of the gods lay buried alive beneath the soil. Thus, in the Hesiodic *Theogonia*, Typhoeus appears to be already located at Etna.<sup>1</sup> But the imprisoned monster might equally well bear other names, and was often identified with one or other of the Gigantes; hence comes, for instance, the statement in Apollodorus that Athene threw the island of Sicily on her opponent Enkelados. The volcanic district of the Campanian coast was, for like reasons, regarded as the scene of the *Gigantomachia*, and the name of Phlegra was accordingly applied to it (Polyb. III. xci. 7).

Again, after Alexander's conquests, the Greek emigrants carried their myths with them to fresh regions, and located many of them in their new settlements in the East. Thus Syrian Antioch, for instance, developed a local *Gigantomachia* of its own.

One incident in the Graeco-Syrian legend will serve to illustrate the process of myth-making. The name of the city of Damascus sounded to Greek ears as if it were derived from the Gr. *dam-* ('conquer') and *askos* ('wine-skin'); hence was invented a Gigas named Askos, who was slain by Zeus or Dionysos, and was flayed by the victorious god to make a wine-skin (Phot. *Bibl.* 318. 13, ed. Bekker, Berlin, 1824-25; *Etym. Magn.*, s.v. *Δάμασκος*).

The popularity of the *Gigantomachia* was increased by the readiness with which the story lent itself to moral and political applications; for it might serve as a type of any victory won by the forces of order and legitimate authority in conflict with lawless violence. A good example of such applications may be seen in the first *Pythian Ode* of Pindar. Addressing Hiero, the monarch of Syracuse, the poet deals with the story of Typhoeus; and in his hands the myth becomes a parable, in which Zeus stands for harmony, and Typhoeus for discord. Hiero is the human Zeus, whose life-task is to beat the monster down, and to keep him safely bound; that is, to maintain peace and prosperity against unruly factions within his realm; to crush the foreign foes who threatened Western Hellenism—the barbarous Carthaginians and Etruscans—and, further (so the poet hints), to see to it that within his own soul, too, the forces of order and harmony prevail; else, he whom men now praise as a king might come to find them curse him as a tyrant.

Pindar elsewhere (*Pyth.* viii. 16) couples Typhoeus with the king of the Gigantes. Under whichever name the enemies of the gods are spoken of, the significance of the story is the same; and it was with some such meaning that the myth of the Gigantes was repeatedly employed in plastic art. Thus the Megarians (c. 550 B.C.) sculptured the *Gigantomachia* on the treasure-house which they dedicated at Olympia as a thank-offering for a victory over their neighbours of Corinth. At Athens, before the Persian invasion, the same subject was already represented in the sculptures of the earlier temple of Athene on the Akropolis; after the Persian war, it was carved on the *metopes* of the Parthenon, and on the shield of Phidias' colossal statue of Athene; and it was depicted in the embroideries of the robe which the Athenians presented to the goddess of their city at each Panathenaic festival. The *Gigantomachia* was an appropriate subject for an offering to the warlike goddess, who was prominent in the story of the fight; but, at the same time, the Gigantes might

be taken to represent the Persian enemy, and the battle-scene served to symbolize the victories won against barbarism and impious presumption in the fights of Marathon and Salamis. A *Gigantomachia* was also conspicuous among the sculptures of the temple of Apollo at Delphi (Eurip. *Ion*, 206 ff.).

The irruption of Gallic hordes into northern Greece and Asia Minor in the 3rd cent. B.C. suggested a fresh application of the story. Kallimachos (*Hymn. Del.* 174) speaks of the Gauls as 'late-born Titans (i.e. Gigantes) from the furthest West.' Attalus I. of Pergamon (Paus. I. xxv. 2), after his great victory over the Gauls, set up at Athens four groups of sculpture, representing respectively the battle he had won, the battle of Marathon, the *Gigantomachia*, and the fight of the Athenians against the Amazons; thus coupling his own victory with that of Marathon, and placing beside each of them a mythic prototype. So also the Battle of the Gigantes was the subject chosen for the decoration of the monument erected on the citadel of Pergamon by a successor of Attalus I. (c. 180 B.C.) to commemorate the defeat of the barbarous invaders by the forces of Hellenic civilization. This monument took the shape of a great altar; and along the sides of the rectangular block of building which formed the altar-platform there ran a continuous band of sculpture, over 400 feet in length, in which all the chief deities of the Greek Pantheon were represented, each engaged in combat with some special adversary. Of the Gigantes, who are falling stricken before the victorious gods, or offering hopeless resistance, some are in wholly human shape, and might be taken for idealized portraits of Gallic combatants; some are men with serpent-legs; some have wings springing from their shoulders; and here and there appears some more bestial monster.

References to the *Gigantomachia* are frequent in Latin poetry. Horace (*Od.* III. iv. 42 ff., II. xii. 6 ff.) found in it a type of the work accomplished by Augustus in suppressing the anarchy of the Civil Wars, and establishing the peace and order of the Roman Empire. Ovid began a poem on the subject in his youth (*Amor.* II. i. 11). In the last age of Pagan literature, Nonnos, in his *Dionysiaka*, makes numerous references to the myth, and (bk. 48) introduces an episode of his own invention, in which Dionysos single-handed fights the whole tribe of Gigantes, but refrains from destroying them, in order that something may be left for Zeus to do; Claudian (c. A.D. 400) wrote a Latin poem on the *Gigantomachia*, the first 129 lines of which are extant; and a portion of a Greek poem on the same subject has also come down to us under the name of Claudian.

The *Cyclopes* (*Kyklopes*), as described in the *Odyssey*, are giants in the sense in which the word 'giant' is used in our nursery tales; but they were not called Gigantes by the Greeks. The story of the encounter of Odysseus with the man-eating ogre Polyphemos is told in *Od.* ix. Polyphemos, a son of Poseidon and a sea-nymph (*Od.* I. 71), is one of a tribe of wild men called *Kyklopes*, who dwell on the coast of some unspecified land in the western seas. The *Kyklopes* are housed in caves; they do not cultivate the soil, but live on the natural products of the earth, and the milk of their flocks of sheep and goats. They are 'a lawless folk'; 'they have no gatherings for council'; each lives apart, 'giving law to his children and wives,' and 'they reckon not one of another.' So far, the poet might be describing a tribe of savages (cf. *Od.* vi. 5, where we are told that the *Phaiaikes* migrated to Scheria, because in their earlier abode they suffered from the raids of the *Kyklopes*, 'overbearing men, who used to harry them'). But Polyphemos is distinguished from ordinary men

<sup>1</sup> The *Iliad* (II. 782) places 'the bed of Typhoeus' in 'the land of the Arimi,' a mythical country, which in later times (Verg. *Æn.* ix. 716) was sometimes identified with the island of Ischia off the Campanian coast. Pindar (*Pyth.* I. 17, viii. 16, fr. 92, 93) names Kilikia as the birthplace of Typhoeus or Typhon, 'the land of the Arimi' (i.e. Kilikia?) as the place of his defeat, and Campania and Etna as the places where he lies imprisoned.



by his huge bulk and strength (he can lift a rock which could not be moved by two-and-twenty wag-gons), and it is implied that in place of two eyes he has a single eye in his forehead.

The Homeric conception of the *Kyklopes* persisted through all later Greek and Roman literature; e.g., Euripides adheres to it closely in his satyric drama *Kyklops*. In post-Homeric times the abode of these *Kyklopes* was localized on the coast of Sicily at the foot of Etna (Eur. *Kykl.* 20; Thuc. vi. 2). A later addition to the tale of Polyphemos was the story of his love of the sea-nymph Galatea, which was told in a poem of Philoxenos (c. 398 B.C.), and may have been invented by that poet.

But the name *Kyklopes* was also used in a different sense, which first occurs in the Hesiodic *Theogonia*. The *Kyklopes* there spoken of are three sons of Uranos and Gaia, born after the twelve Titans, and before the three Hundred-handed Brothers. The three *Kyklopes* are named Brontes ('Thunder'), Steropes ('Lightning'), and Argos ('Flash,' or 'Flashing Thunderbolt'); and 'they gave Zeus the thunder, and made for him the thunderbolt. They were like to the gods, except in this, that each of them had a single eye in the middle of his forehead. They had mighty strength, and were skilled in handicraft' (*Theog.* 139-146). Those parts of the narrative which have to do with the *Kyklopes* are somewhat obscure; but the meaning appears to be that they were imprisoned beneath the earth by their father, Uranos (*ib.* 154 ff.), and that Zeus, when about to fight against the Titans, released them from their bonds, and they, in gratitude, 'gave him thunder, thunderbolt, and lightning' (501-506). Armed in this fashion, Zeus warred against the Titans (687-712); and it is in the strength of the same weapons that he still rules over gods and men (506).

The Hesiodic narrative of the *Titanomachia* seems to have been constructed by interweaving two distinct versions of the story. In one of the two, Zeus owes his victory over the Titans to the help of the Hundred-handed Brothers; in the other, he owes it to the lightning-weapons with which he is provided by the *Kyklopes*.

The Hesiodic *Kyklopes* have nothing in common with the *Kyklopes* of the *Odyssey*, except that they are one-eyed. They are not men, but immortals; they are beings of the same order as the Hundred-handed Brothers; and their function is to supply Zeus with thunder and lightning. It is probable that they were originally demons of the thunder-storm, and were at first imagined as themselves thundering and flinging the lightning, but were afterwards subordinated to Zeus the Thunderer. The *Kyklopes* to whom sacrifices were offered on an altar in or near the sanctuary of Poseidon at the Isthmus of Corinth (Paus. ii. ii. 2) were presumably storm-demons of this kind.

The Hesiodic conception of the *Kyklopes* survived in later literature side by side with the different conception of them which is presented in the *Odyssey*. As forgers of thunderbolts, they were associated with Hephaistos, the metal-worker of the gods (Orph. *Theog.* fr. 92, Abel), and were described by Alexandrian and Roman poets as workmen employed in his service (Kallim. *Hymn to Artemis*, 46 ff.); and the smithy in which they worked was located in some volcano (Lipara [Kallim. *l.c.*]; an island near Lipara [Verg. *Æn.* viii. 416 ff.]; Etna [Verg. *Georg.* iv. 173]). The immortal lightning-makers of the Hesiodic *Theogonia* seem to be confused with the mortal savages of the *Odyssey* in the story that the *Kyklopes* were killed by Apollo, who was angered with them because they had supplied Zeus with the thunderbolt with which he slew Apollo's son Asklepios (Hes. *Eoiai*, fr. 47, Götting; Pherekydes, schol. Eur. *Alc.* 1; Apollod. iii. x. 4).

The *Kyklopes* were also spoken of as the builders of certain ancient fortress-walls, especially those of Tiryns, Mykenai, and Argos (Pindar, fr. 169, Bergk; Eur. *Herc. Fur.* 15, 944, *Iph. Aul.* 1500; Strabo, viii. 372; Paus. ii. xvi. 4). As the walls of Tiryns were constructed of huge blocks of stone, it was natural to assume that their builders were beings possessed of more than human strength; and the notion that these builders were the *Kyklopes* may have been suggested either by the Homeric narrative, in which the *Kyklopes* Polyphemos heaves vast masses of rock, or by the Hesiodic conception of the *Kyklopes* as skilled artificers.

The origin of the name *Kyklopes* is unknown. The Greek word *kyklōps* might mean 'round-eyed' (it was used by Parmenides as an epithet of the moon), but this meaning is not specially appropriate either to the one-eyed Polyphemos of the *Odyssey* or to the one-eyed lightning-makers of Hesiod. As to the notion of a being with one eye in his forehead, compare the description given by Pausanias (ii. xxiv. 5) of an old statue of Zeus in the citadel of Argos, which had a third eye in the forehead. This may have been a statue of a lightning-god; and it is possible that the god whom it represented may have been originally called 'Kyklops,' though in later times it was supposed to be a statue of Zeus. The 'one-eyed Arimaspoi' of Aristæus (*Æsch. Prom. Vincit.* 830; Herod. iv. 27) are comparable rather with the *Kyklopes* of the *Odyssey*.

It may be conjectured that the name *Kyklopes* was first used to signify demons of the thunder-storm, and that the poet of the *Odyssey* (or some earlier story-teller whom he followed), working into his narrative an old tale of an ogre outwitted and blinded by a bold and cunning hero, made the ogre a member of an imaginary tribe of savages, and transferred to this tribe the name of the storm-demons.

Among the many representations of the *Gigantomachia* in art, the following are specially noteworthy: Ionic Amphora from Care, Louvre (Overbeck, *Kunstmyth. Atlas*, Leipzig, 1872-89, Taf. iv. 8); Megarian Treasury at Olympia (G. Treu, in Curtius-Adler, *Olympia*, Textband iii., Berlin, 1897, pp. 5-16, and Tafelband iii., Taf. ii., iii.); Vase of Erginos, painted by Aristophanes, Berlin, 2531 (Gerhard, *Gr. und etr. Trinksch.* ii., iii.; Overbeck, v. 3); Amphora from Melos, Louvre (Ravaissou, *Monuments grecs*, Paris, 1875, iv.; *JHS* iii. 316); Altar-frieze of Pergamon, Berlin (Puchstein, *Beschreibung der Skulpturen aus Pergamon*, Berlin, 1895, *Die Skulpturen des Pergamon-Museums in Photographien*, do., 1903; Poutremoli-Collignon, *Pergame*, Paris, 1900, ch. 5).

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**GIFTS (Primitive and Savage).—I. General conception among uncivilized peoples as to the nature of the transaction of giving.**—(1) It has commonly been assumed that the 'presents' of savages and barbarians are the outcome of the same feelings and intentions as those of the modern man. Our act in giving is (in theory, at all events) an act of spontaneous bounty without thought of a return. It springs from good-will, or generosity, or gratitude, or sympathy. But with the primitive man it is otherwise; and of him we may say generally what has been said of the western Eskimos, that of a free and disinterested gift he is absolutely ignorant.<sup>1</sup>

(2) Of course, there are exceptions, real or apparent, to be found.

<sup>1</sup> J. Simpson, 'Observations on the W. Esquimaux and the Country they inhabit,' in *Further Papers relating to the recent Arctic Expeditions, presented to both Houses of Parliament, January 1855*, London, 1855, p. 926.